2:Métraux E-5 (1929) 1948 SF10 Chiriguano SF10
Chané SF8

plicated affair: the grains are crushed in the mortars, and chewed flour is added to the meal, which is thoroughly boiled for many hours in large jars. The *Chané* of the Parapetí River make a fermented beverage of sweet potatoes.

Gambling.—*Chiriguano* and *Chané* are acquainted with the suka game of the Chaco Indians, which undoubtedly has an Andean origin.[3] Another favorite dice game is called chukareta: a bunch of sticks with one face concave and the other convex are thrown to the ground, after one of the partners has chosen one of the sides. If, e.g., the thrower has decided on convex, all the sticks with the convex side up go to him. The one wins who gets most sticks (Nordenskiöld, 1920, p. 99).

European dice games are also known. The dice are of bone or clay and have special markings. Many *Chiriguano* ruin themselves at the famous taba game of the Mestizos. It is played with an ox astragalus, which is thrown in turn by the gamblers, who bet on which side the bone will fall.

Games.—Young boys acquire marksmanship by shooting at a rolling wheel. Boys also play hockey, as do their neighbors of the Chaco. They also hurl darts made of a stick and a corn husk. A popular game among children consists in casting a stick so that it rebounds. The one who throws it farthest scores a point, and the first to score eight points in succession wins (Nordenskiöld, 1912, p. 197).

They also throw at each other a shuttlecock made of maize leaves and strive to keep it in the air as long as possible.

Formerly, the *Chané* of the Parapetí River, like so many Guiana tribes, played a ball game with rubber balls which they butted with their heads. They seem to have used two kinds of rubber balls, black solid ones and white hollow ones which they obtained from the region of Santa Cruz or from the Province of Chiquitos.

Chiriguano women had a game (itarapoa) in which they threw a stone ball or a hollow clay ball filled with pellets at rows of maize grains placed by twos, one above the other.

Small children whirled tops made of a calabash or played with wax or rag dolls.

RELIGION AND SHAMANISM

During 200 years of close contact with missionaries, many Christian concepts have crept into *Chiriguano* religion. Tunpa, or Iandapoha ("Our Creator"), is commonly held to be the "real god." Aguaratunpa, the Fox God, is a mythological trickster with some features of a culture hero. He was regarded by many missionaries as the functioning god of the *Chiriguano*. There is some evidence of a solar cult, just as there is among the *Guaraní*. Aboriginally, the *Chiriguano* were mainly concerned with "iya," nature spirits, and with "ana," the souls of the dead.

[3] The dice are made of four pieces of wood, flat on one side and convex on the other. The rules of the game are described in the chapter about Chaco games (Handbook, vol. 1, p. 337).

/279 cont./

727 Those who are older, men and women, surround the poor prisoners and insult them until they are tired, recriminate against them for the war, to which their husbands may have given rise, mock once more the memory of the dead men who did not know how to defend their town, calling them men of no courage, good only for women's work, good only for making chicha, and when they are tired of talking, the festivities begin with drinking, dancing, and singing, with which they celebrate their splendid victory.

The prisoners remain silent, do not raise their heads, do not say a word, and even refuse to eat food if it is offered them. They cannot oppose the brutal acts of their conquerers, who would put an end to their lives if they attempted to do such a thing. 797 The last war of Curuyuqui is still living proof of what has been 727 said, but happily many unfortunate women had help in their misery because of the presence of the missionary (2).

2. When the defenseless damsels understood the intention of their masters, they ran away, making a joke of the vigilance of those brutes, entered the school as a last refuge, and learned religion.

727 During the days of celebration and afterward, they start [525] playing their dice game, and they wager the prisoners, who are no good to them, among whom are the mature women, boys and children under seven, and an occasional girl whose new owner does [437] not need her. When they are tired of them, they barter them or [438] sell them for nothing, for a sheep, a goat, /280/ a hat. The sale or barter is not done in the town of the conquerers, but in others farther away. Thus it happens that many innocent boys and girls may find there relatives who would pay even more than what is asked for them.